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The China Sunday School Journal

Vol. IV

September 1916

No. 9

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The China Sunday School Journal

A Monthly Journal published by the China Sunday School
Union and edited by its General Secretary

Vol. IV

September, 1916.

Number 9

AN ORGANIZED ADULT BIBLE CLASS MOVEMENT.

At the suggestion of the Bible Study Committee and other organizations specially concerned with the national Bible Study and Evangelistic interests, the China Sunday School Union has been led to stress its Organized Adult Bible Class Department.

This work is urgent on account of the immediate need for preparing workers in the individual churches to lead and organize Bible Classes for inquirers. A Forward Evangelistic Movement largely depends upon such workers for its preparation, carrying-forward, and follow-up.

An "O. A. B. C." campaign has been made financially possible by a gift from Mr. R. A. Doan, Laymen's Secretary of the Foreign Christian Mission. It is hoped that funds may be secured from the Adult Bible Classes of America, through the influence of Mr. Doan and the help of the International Sunday School Association and the World's Sunday School Association, to continue this campaign over a period of several years, and permanently employ an Adult Bible Class Secretary in connection with the work of the China Sunday School Union.

Five Conferences of Chinese Leaders have already been held in connection with this O. A. B. C. Movement, viz: at Kuling, July-Aug. 1915; Mukden, Oct.-Nov. 1915; Swatow, Feb. 1916; Canton, March 1916; Foochow, March, 1916. These Conferences lasted from 12 days to four weeks each

and were attended by an aggregate of 300 and more Chinese leaders. Follow-up local conferences have been and are still being held in various sections by those who attended the Central Conference.

Below are given certain tentative plans for the formation and work of an Organized Adult Bible Class, which were presented at these Conferences, and, in their final form, will be used in the promotion of the nation-wide movement. Correspondence is urged in order that adequate plans may be prepared for this important work.

How to Organize an Adult Bible Classes

In general it is suggested that the organization of Adult Bible Classes shall retain the form which that organization has taken in connection with the work of the International Sunday School Association and the various denominational Sunday School organizations of the U. S. and Canada.

To this end the two leaflets issued by the International Sunday School Association, viz., "Adult Bible Class Organization," Leaflet No. 2; and "The Organized Adult Bible Class at Work," Leaflet No. 3, have been translated into Chinese and are issued in both English and Chinese from the China Sunday School Union. These Leaflets fully describe the methods and work of an Adult Bible Class as commonly carried on in the West. (See *China Sunday School Journal* for March 1916.)

In addition to these Leaflets the China Sunday School Union has printed and will continue to print from time to time in the *China Sunday School Journal* (see *Journals* for September and October, 1915) reprints from the best Adult Bible Class books of method. Certain of the books from which we are now reprinting selections, are given below:

"The Efficient Layman", by A. F. Cope, 1911. Secretary of the Religious Education Association of the United States.

"Adult Bible Class Study", by I. F. Woods, 1911. Pilgrim Press, Boston.

"The Adult Worker and His Work" of "The Worker and His Work" series published by the Methodist Board of Sunday Schools in connection with their "Teacher Training Course"; prepared by W. C. Barclay, 1911.

The methods presented in the above-mentioned books and reprints are of course adapted to work in the *home lands*. It was one purpose of the Conferences held in different parts of the country to make sure that methods are chosen definitely adapted for work in *China*.

The following items indicate certain lines along which the Movement in China is now taking shape. It should be noted that these items are in no sense definitely fixed upon at the present writing.

The Purpose of the Movement

(a) Enlistment, (b) Training, and (c) Use—
of Adults, for effective

I. Bible Study and Teaching.

II. Evangelistic work, and

III. Social (Christian) Service.

To this end every adult in our churches is urged to
(a) **Enlistment** enlist in an Adult Bible Class and there pledge himself for
two things, viz: (1) Bible Study and (2) the use of that
Bible Study in definite and specific lines of evangelistic and Christian Service.

Duties of Church leaders before calling for Enlistment.

Previous to the call for enlistment the pastor and leaders
Division of tasks. of the church must outline and *standardize* certain definite
functions of church activity which can be entered upon by
the lay membership, both male and female. Several lines of church activity
believed to be practicable in any church have been indicated as below.

Forms of Voluntary Lay Activity For Christ and His Church.

信 徒 義 勇 服 務 之 特 別 事 工

Underscore the special line of service to which you feel the Master is calling
you; and for which you are willing to train and be used.

以下書則當思基督招爾爲義勇服務以此情願受教練并願施用于人

I. Evangelistic Work.

佈道

1. The regular church services.

Neighborhood survey.
Accompanying men to church.
Welcoming strangers.
Looking up absentees.
Systematic visitation.

佈道於本禮拜堂

調查教堂四周之鄰舍
導引入至教堂
招待 接新
察查未到者
按序拜謁

2. Evangelistic work outside church center.

Outside chapels.
Hospital.
Street preaching, story-telling, singing, etc.
Store and shop work.
Distribute and sell Christian literature.

普通佈道於本堂外

傳道所 福音堂等等
醫院
街上傳道說書唱詩等等
鋪店開會
散賣聖書單張等

3. Personal work in leading individuals to Christ.

As a daily habit and in connection with
Church or preaching services.
Reading room.
Lecture courses.

個人佈道

立此每日之定規
於教堂傳道時
於閱報所
於演說課時

4. Special Evangelistic Campaign.

特別佈道促進舉動

II. Bible Teaching (Religious Education).

教授聖經 (宗教教育)

- | | |
|---|--------------|
| 1. In the regular church Sunday School. | 於本堂主日學 |
| 2. Sunday Schools for non-Christians. | 特設未信道者之主日學 |
| Outside chapels. | 傳道所 福音堂等 |
| Hospital. | 醫院 |
| School. | 學校 |
| Home. | 家庭 |
| Y. M. C. A. Bible Study group. | 青年會查經部 |
| 3. Home Department work. | 家庭科事工 |
| Bible reading and teaching to sick and infirm. | 與病人念聖經 |
| Messenger service to non-attendants. | 送主日學課單與不能到者 |
| Daily family prayers, Bible reading, I.B.R.A. | 領每日家庭讀經禱告會 |
| 4. Leader Bible Study group during follow-up of an Evangelistic Campaign. | 領佈道促進大會善後查經班 |

III. Social (Christian) Service.

社會服務 (爲基督)

- | | |
|---|-------------|
| 1. Poor relief: Contribute time and (or) money. | 慈善事 捐錢與工夫 |
| Hospital assistance. | 幫助醫院 |
| Orphanage helper. | 孤兒院幹事 |
| Special service, famine, flood, etc. | 特別服務如飢饉 洪水等 |
| 2. Educational. | 教育事 |
| Night or half-day school. | 夜館 半日學校 |
| Industrial school. | 工業學堂 |
| 600-character or Bible reading school. | 通俗聖經學校等 |
| Reading room. | 閱報所 |
| Lecture course. | 演說課程 |
| 3. Welfare: | 公益事 |
| Public Hygiene. | 公衆衛生 |
| Building roads, dykes, etc. | 修道路砌壩等等 |
| Playground service. | 公用遊場 |
| 4. Reform: | 改良事 |
| Temperance. | 禁酒事 |
| Anti opium. | 禁鴉片 |
| Anti-cigarette. | 禁紙煙 |
| Purity. | 清潔 |

(This list may be secured on separate sheets from the China Sunday School Union, Shanghai (Folder No. 5, price 20 cents for 50 copies). Several other lists have been used in different districts, copies of which will later be published.)

**Selection of
Workers.**

Before the lists are distributed and volunteers sought for the various items, the church leaders should carefully go through the church roll, studying the capabilities and interests of each member. They will thus be able to advise intelligently in the apportionment of the church "tasks."

**Enlistment
Propaganda.**

Previous to the call for enrolment in an O. A. B. C. topics as below should be brought before the church-members by pastor and a special committee, in sermon, addresses, literature, etc.

1. The church as a "working body." Matt. 20. 6, II Tim. 2. 15.
2. Community needs. Luke 4. 18, Matt. 14. 14.
3. The place and duties of the church in the community. Cf. example of Christ, Paul, and the early Church.
4. Importance of Bible Study. Acts 17. 11, Cf. example of Korea, etc.
5. "Commitments." II Tim. 2. 2.
etc., etc.

The O. A. B. C. Training Class.

(b) Training Training in the above forms of work may be secured in connection with the O. A. B. C. "*Training Class*". This Class might preferably be held on Sunday morning before the preaching service.

A suggested programme for such a Class is as follows:

**"Training Class"
Program.**

The session should be at least one hour, to be spent in the presentation and discussion of a Scripture lesson *as related to its use* in one of the several forms of Christian activity mentioned above.

1. Opening prayer and singing.
2. Reading and discussion of the "point-of-contact" "Life-problem" (appearing in all of the C.S.S.U. Uniform Lesson Leaflets). The life-problem might well be stated clearly from the platform and then the discussion be conducted according to the "pupil-discussion" or "group-study" methods suggested in Conference. (See (c) below for list of Bible Teaching methods.)
3. The current Sunday School Lesson or other Scripture Lesson presented from the platform as a help to the solution of the Life-problem. Reading of the Lesson Scripture, etc., etc.
4. The Class divides into groups to consider how best to use the Sunday School Lesson in connection with the special forms of Christian service for which they have volunteered. Each group is led by a "group leader". These group leaders are selected as laymen who have shown special ability along some specific line of church activity.

5. A short prayer meeting, where both the "group leaders" and class members will freely take part, seeking the Holy Spirit's guidance in taking the message of the Bible Lesson into their several lines of service.

This method of conducting the Sunday morning O. A. B. C. Training Class would seem to provide for the *training* of adults for specific forms of *voluntary lay service*. It is "*Applied Bible Study*" and carries out a principle urged by the China Sunday School Union for all its Bible Study and Teaching work, viz., "Bible Study with a *present purpose*."

The enlistment and training of adults has been spoken of above. As regards the *use* of adults in the above classes of service, it is suggested that the "group leaders" mentioned above shall not only train their groups on Sunday morning but shall also act as leaders or mentors on Sunday afternoon and or during the week, as the members of their groups, singly or in bands, actually perform the services for which they have volunteered above.

Both "training" and "use" work will of course be under the constant supervision and guidance of the pastor, superintendent and the O. A. B. C. and other Committees.

Special methods of Teaching and Service.

Special methods were discussed in the Conferences for the effective carrying on of each of the lines of church activity mentioned above, e.g.

Guided practice and observation of the several methods

I. Bible Study

and Teaching: of Bible Study and Teaching, given in such books as:

"The Teaching of Bible Classes", E. F. See. 181 pp. International Committee.

Y. M. C. A., U. S. A. Revised edition, 1914. Chinese translation issued by the Association Press of China.

"The Leadership of Bible Study Groups." H.H. Horne. 62 pp. International Committee Y.M.C.A., U.S.A. 1912.

"The Mission Study Class Leader." T.H.P. Sailer. 140 pp. 1908.

Bible Teaching Methods.

A fairly complete list of Bible Teaching methods is given below. Not one of these methods would of course be *exclusively* used by any teacher either during a simple period or during any one course. In future numbers of the *China Sunday School Journal* these teaching methods will be more thoroughly discussed.

1. "Autocratic" in character, i.e. the work of the period centering about the Class Leader.

(i) Reading method :

By teacher or scholar
With or without comments
From the Bible or the S. S. Quarterly
With note-taking by students or
With printed notes handed to pupils at the close

(ii) Lecture method :

By the teacher, with experiments
By the teacher, with demonstration, object, etc.
With notes, as above

(iii) Report method: ("Commission" method)

Assignments to single pupils
Assignments to groups
Specialty experts: for example, historian, geographer, etc.

(iv) Recitation method :

Questions by teacher and answers by pupils
Pupils question teacher
Pupils question each other ("Partnership" methods)

(v) Discussion method :

The teacher with certain pupils

(vi) Demonstration method :

Model classes, "Practice" and "Criticism" teaching

(vii) Impersonation method :

The teacher impersonates an historical character or partisan attitude; the pupils to identify and enter into discussion
Or scholars as designated, may impersonate historical characters or partisan attitudes, etc.
Use "thought" or "what-would-you-do-in-his-place" questions

Note: The introduction of the "Problem Teaching" methods given below would increase the efficiency of all the "Autocratic" Methods above.

2. "Democratic" in character, i.e. the work of the period centering in the students. *

Note 1. *Every* student having an active part in expression as well as in thinking.

Note 2. *Every* student influenced by the social motive, i.e., to give something of worth to others who need it.

Note 3. Thought provoked by social and friendship exercises. Prov. 27. 17.

(a) The Class Leader's part small :

(i) Debate method :

Single or group champions

(ii) Assembly method:

The class organized as a Parliamentary body.
Discussions leading to popular vote

(iii) Laboratory or research method:

Similar to the "Report method" and "Lecture method" with experiment, except that the research and laboratory work are both designated and worked out by the students themselves.

(b) The Class Leader's part of large importance, but *activity* on the part of every student.

Note 1. The four methods below are perhaps peculiar to the C.S.S.U. Institutes.

Note 2. All four methods best begin with a *problem*; some would fail without it.

Note 3. All four methods best end with the Class Leader's summary.

(i) "Problem Teaching" method: With the use of "Life-problem" Pictures and developed according to the seven steps outlined in the July (1915) issue of the *China Sunday School Journal*, viz.

- (1) Focus attention on the familiar act shown in *the picture*;
- (2) By reading the Parable-story, bring into clear view the thought-provoking elements of the pictured situation, i.e., *the problem*;
- (3) Ask for the pupil's *tentative solution* of the problem. This may be preceded by pupil discussion as per (ii) and (iii) below.
- (4) *Test* in class the tentative solution *by suggested parallel cases* from Bible and secular history (especially the current Bible lesson and present-day life):
- (5) Focus attention on the *results* which followed and the *reasons* which brought about the situations suggested.
- (6) Register the *final thought-out and wisely-guided decision* of the student.
- (7) See that the decision is *followed up in action*.

(ii) Pupil Discussion method: (steps as below)

- (a) Class Leader introduces problem.
- (b) Pupil discussion, two by two
- (c) Several couples report
- (d) Class Leader summarizes results

(iii) Group method:

The same as No. 2, but using *groups* of five or six scholars instead of *couples*
Each group elects its Chairman and Secretary
All groups make report and leader summarizes

(iv) Relay method: (steps as below)

- (a) Class Leader teaches the lesson to half the class
- (b) Those in this taught-half individually teach those in the other half
- (c) Teachers and taught interchange
- (d) Individual reports prove accuracy of the "relay."

II. Evangelistic Work. Various pamphlets issued by the Y. M. C. A. and the Forward Evangelistic Movement Committees are available for special study of approved methods.

Re Evangelistic Campaign:

"Report on the Meetings for Students." W.E. Taylor. Chap. XII, 1915 "China Mission Year Book".

"Report of the Fukien Province-wide Campaign." E. H. Munson. Chap. XI, 1915 "China Mission Year Book".

"Report of the Evangelistic Campaign among Women and Girls." Miss Ruth Paxson.

"Handbook of Suggestions for United Evangelistic Work." W. E. Taylor, A. L. Warnshuis.

Re Personal Work:

"How to Deal with Doubts and Doubters." H. C. Trumbull.

"Personal Work." Dr. J. R. Mott.

"Personal Work: How Organized and Accomplished." C.K. Ober, and J.R. Mott.

(The three above, published by the Association Press of China.)

"Studies for Personal Workers." H.A. Johnston. Presbyterian Mission Press, 1910.

III. Social (Christian) Service. No literature is available in China giving methods of social service undertaken by individual churches. Pamphlets on social service as entered into by various organizations, are however available; for example:

"Social Service." By R. M. Hersey, Tientsin, 1915. Enlarged edition with translation. Association Press of China.

"The Social Application of Christianity in China." Special Committee China Continuation Committee. Association Press.

O. A. B. C. Literature.

As regards Bible Study and Teaching *Literature* for the Organized Adult Bible Class Movement:

The many Bible Study courses issued by the Y. M. C. A. both for their regular Y. M. C. A. Bible Study Groups and for the Bible Classes held as a follow-up of the Evangelistic Campaigns are available for reference and discussion. See "*Recorder*" June 1916 for list of useful books for evangelistic work.

The *Uniform No. 4 Leaflet* of the International Uniform series issued by the China Sunday School Union, has been adapted for 1916, for use in one of the simplest and most practicable lines of Christian (social) service, viz., the teaching of inquirers and others to read. This series will be continued for 1917. Two forms will be issued, one for adults and one for children. The International Uniform Lessons for the first half of 1917 consist of the life of Christ as found in the Gospel of John. A full description of this new leaflet will be found in the November 1916 number of the *China Sunday School Journal*.

There are "Life-problem" Pictures on all of the Uniform Lesson Helps which give *problems* relating to *adult* life, and so are specially fitted for use in the O. A. B. C. work.

A special series of Lessons for Inquirers, on "The Kingdom of Heaven", has been outlined, and it is hoped that an opportunity may be found to prepare the same for publication. This series of some twenty Lessons would be specially useful in dealing with the "Follow-up" Bible Study Groups of a Forward Evangelistic Movement campaign. They would contain the various features common to the Lesson Helps issued by the China Sunday School Union, viz., the *life-problem*, the *single aim* directed towards a *definite Christian activity*, etc., etc.

The China Sunday School Union is intending to issue from time to time articles in Chinese and English describing the various features of the O.A.B.C. Movement and Sunday School work in general.

It is urged that funds be made available for the translation and publication of a book of the C. S. S. U. "Teacher-Training" series, on the Adult Department.

Certain ideas have dominated in formulating the methods above outlined:

- (a) Intensive work in the *individual churches* (and denominations) in training Bible Teachers and Personal Workers makes possible a Forward Evangelistic Movement of abiding value and ever-increasing reach.
- (b) Bible teachers are best trained by guided *actual teaching*, and workers by guided *actual work*.
- (c) Church leaders are providing few *specific tasks* fitted to *selected persons*, and church-members are "standing idle in the market-place."
- (d) The *Sunday School* may be so organized as to furnish *training* for service and *opportunity to serve*, for the whole lay membership.
- (e) The study and teaching of a Bible Lesson is most effective if conducted with some *one definite and concrete present purpose* for the *use* of that lesson, in the heart of both teacher and taught.

**The Help an Organized Adult Bible Class can give to a
Forward Evangelistic Movement.**

It will increase the efficiency of the individual church in the preparation, carrying-on and follow-up of evangelistic work:

I. By *enlisting* young people and adults, months before an evangelistic campaign in an O.A.B.C. organization or department of Church and Sunday School, through various methods, e. g.:

- (a) A membership campaign started in *prayer circles*, aided by public inspirational addresses, with the special incentive of a coming Forward Evangelistic Movement.

Cf. O.A.B.C. help in recent Scranton and Philadelphia Evangelistic campaigns. *China Sunday School Journal*, September and October, 1915.

- (b) A denominational or district *O. A. B. C. Secretary* for securing standardization of method and results.
- (c) Worth-while *training and service* for securing permanency in the work of the individual Sunday School Adult Bible Class.

II. By *training* for Bible Study and Teaching, Personal Evangelistic Work Social (Christian) Service, etc.

- (a) The *Sunday morning* O. A. B. C. Training Class.
- (b) A city *Training Class Leader*.
- (c) *Special* study and teaching methods; for example, "pupil-discussion", "group," "relay," etc.
- (d) "Criticism" and "practice" *teaching* and *Christian service*.

III. By *using* youth and adult in specific lines of service for the individual church and community.

- (a) The church work *specialized* and *standardized* in its several functions.
- (b) "*Group leaders*" selected for each function of church activity.
- (c) *Actual work* along the three lines mentioned above, in the individual churches and centers, *before* the Forward Evangelistic Movement campaign.
- (d) The preparation and adaptation of *Bible courses* and *methods of teaching* fitted for the several classes of inquirers.
- (e) Help *at the time* of an F.E.M. campaign; for example,
 - (a) Neighborhood *prayer-meetings*;
 - (b) *Bringing men* to the evangelistic meetings;
 - (c) "*Personal work*" with inquirers;
 - (d) *Following up* and bringing inquirers back to the local church;
 - (e) Enlisting them in *Bible study and service* in the individual churches;
 - (f) Developing and *extending* from the individual church to the smaller outlying centers as a permanent F. E. M. individual church movement, etc., etc., etc.

THE SUNDAY SCHOOL AND THE MAN

Being part of Chapter V. of "The Efficient Laymen" by H. F. Cope, Secretary of the Religious Education Association, U. S. A. See also the *China Sunday School Journal* for September 1915.

The Sunday-school has a service to render to men. Since its purpose is the training and development of lives to the fulness of Christian character and to efficiency in Christian service, it must continue to train those lives until they have reached that fulness and efficiency. Its most important work doubtless will be with children, since if the training is not given then it will never be given at all. But we have been making in the Sunday-school the capital error of turning developing lives adrift before they have come to anything like maturity. Somewhere in the church there ought to be provision made for teaching young men and adults how to do the work of the laity in the church. We complain that there are so few men at work in the churches, but we fail to provide for their training in the work we are expecting them to do. The principal business of the adult department of the Sunday-school should be the training of men and women for intelligent, faithful lay service in the church and kingdom of God. The primary need of the adult department is a clear conception of the things that it has to do, a recognition that the training of men is not the same thing as the training of children. Once we made the mistake of trying to educate children by the methods suited to adults. There is similar danger to-day that we shall try to educate the adult by the methods we now discover to be suitable to children. If the adult department is to provide religious education for men, it must be adapted to men. It must meet the real needs of men.

If the Sunday-school is to make its proper contribution to the work of training adult men religiously, it must meet the needs of these men in three ways:

First, by providing suitable courses of study, and by arranging all the curricula with the full life of the adult in mind; secondly, by training for service and activity; and, thirdly, by providing suitable forms of activity and kinds of social and religious work for men-

The Course of Study for Men.

First: The curriculum of the school will be based on the life needs of the man. It will find contact steadily with his deepest and most real interests. It will minister to his life.

There is need of a large number of text-books and outline courses of study for adults in classes in the Sunday-school, and in similar institutions. The International Committee of the Young Men's Christian Association has put out a number of text-books, some of which are suitable for such classes. It is not so difficult to find suitable text-books for study in the Old Testament

and New Testament as it is to find those which deal with ethics, with modern social problems and duties, and with church institutions and religious service. Again one turns to the Young Men's Christian Association which has made the most serious attempt of any organization to meet the need for such text-books.

Training for Church Efficiency.

Secondly: The Sunday-school will meet the needs of men by training them for the work they are to do for the church and the kingdom.

It will be noted that while there are a number of extra-biblical courses in these curricula for adults, little attention is paid to the preparation of men for definite religious service. There is need for courses and rather elementary text-books in such subjects as these: The History of our own Denomination; The Officers of our Church, their Duties and Responsibilities; Methods of Church Work; Church Support and Extension; Our Denominational Activities; The Sects and Churches.

Within the past few years, splendid provision has been made for the study of the *missionary* activities of the churches under the impetus of the Young People's Missionary Movement. Many of the text-books prepared are suited to use by classes composed of adults. The next step should be the preparation of courses in *church service* for laymen.

We have no right to expect men to do things for the kingdom if we are not showing them how these things are to be done. Mr. Jones is elected trustee of the Seventh Avenue Church. Mr. Jones has never seen a trustee save from afar; he knows as much about the duties, prerogatives, and responsibilities of church trustees as he knows about the inner mechanism of a woman's mind. The writer, recently addressing a representative meeting of men, composed largely of church officers, asked a series of practical questions as to the duties of trustees of a church, and invited answers to simple questions on the legal responsibilities of such officers, without finding one man who really knew anything about the relation of such officers to the church. The same was found to be true, and is true nearly everywhere, as to any other officer in the church. Still greater and more serious is the need for training as to *methods* of church work, as to the principles, physiological and psychological, lying at the basis of any work with human beings. If the work of the kingdom is to be done by laymen, these laymen have a right to demand that the agencies of the kingdom shall be organized for aiding them to do that work intelligently, efficiently, in a manner as nearly expert as is possible with amateur service.

The churches need workers increasingly efficient. The age will continue to make great demands on this institution. Men are enlarging their powers in other fields, why not in this one? The church ought to

make provision for the continuous training of her men that they may be fit for her new and greater duties. The man who is alive is never too old to grow; he never ceases to desire to learn. The best evidence that any man is educated is that he is wondrously moved by a passion to learn. He only is educated who is not yet educated. The men in the churches are men who want to know; the appetite for development needs only to be awakened. Actual tests show that courses of study in problems of the religious life and service rightly handled never fail to attract men in growing numbers.

The training of the young for religious service in the Sunday-schools ought, of course, to have a wider purpose than their preparation for distinctively church work; it ought to include their training, both in theory and in practice, for all types of religious service; it ought to embrace both the study of and participation in the activities of modern philanthropies and all movements for social betterment. Every Sunday-school has many maps of the Holy Land hanging on its walls; some schools give much attention to training children in drawing similar maps. It will be a great pity if these children come to maturity thinking that the only holy land is one they will never see; indeed, one that, to them, exists only in history; or if they shall be able to reproduce its outlines and be unable to reproduce or express the facts of their own county or city ward. It is well to trace the feet of the Man of Nazareth as he went about doing good; but that exercise is a hollow mockery unless we also learn to know the way we would ourselves go through our city streets or along our highways if we would follow Him in doing good.

It is time that the education of the youth religiously faced forward with some sufficient regard to the fact that these boys and girls will soon be men and women on whom will fall the spiritual, the moral, social, philanthropic duties of their day.

We do not need to regard the past as "dead" and banish all study of religious history. But we do need to recognize that our present methods do make the past actually lie dead; that rich past is living, mighty with the dynamic of spiritual ideals only as we take its tide of life and apply it to our days, only as those who look to that past turn also to their present, and moved by the ideals, the hopes and visions that animated the great souls of old, endeavor to bring the golden age and the new earth and heaven to our own day.

We have done much already with the curriculum of the Sunday-school and with the educational plans of other branches in the church, but much more remains to be done; the whole educational plan in the church must be co-ordinated to this vision, that it has to do with the development of lives, not minds, intellects, still less "souls" as separate entities, not "little men," but lives as parts of a social whole to be brought into harmony one with

another, into fulness of spiritual powers, into efficiency in service for their world. Therefore we shall train the youth as future workers in the kingdom.

A Man's Chance for Service.

Thirdly. The Sunday-school will provide for men by suggesting work in which they can engage.

In the very need for the training of the youth in religious ideals and service lies the opportunity for enlisting the services of many men who are not now at work. Men who shrink from teaching the Bible, feeling that it requires expert knowledge, may often be induced to talk with groups of boys about the activities in the church or for the community in which they are interested. If we teach the rebuilding of Jerusalem to the remnant that remain in the boys' class, why should we not ask the man who is most interested in the village or ward improvement association to come in for a few Sundays and talk with the boys about the renovation and beautifying of our own city? Is Jerusalem more sacred than Chicago or New York or London? Or, again, ask this young man who seems to wait for something to do in the church—and who will not wait long—to find out the facts about the settlements in your city, and this other one the facts about the boys' clubs, this about the juvenile courts and the homes for delinquents or any other public agencies for betterment; then ask each man to spend one or more Sundays with those boys—or girls—of fourteen to eighteen, talking about matters they have been studying. You will do the boys who are taught much good but you will have accomplished still more for the man who teaches. Nothing deepens our own knowledge, stirs our own interests, and binds us to further study and service like the honest attempt to tell something or, better, to teach something concerning any particular subject to others.

It is difficult, indeed, to find a man who has not something worth telling boys. Commit the training of the boys to the men, and you have committed the men to the leadership of those boys for many years and have too turned those men to a realization of the deficiencies in their own knowledge and service and awakened in them a desire for improvement that will often become a life-long passion.

The work for boys offers an especially attractive field for men. The organization of boys' societies and fraternities, such as the Knights of King Arthur for boys of early adolescence and the Brotherhood of David for younger boys, will furnish precisely the outlet for his powers and the training which a man needs.

We have to remember that there is a much larger problem than that of providing suitable courses of study for adults. Men are not good listeners, principally because they are, after all, "only boys grown tall"—the restless-

ness persists in the man. In religion, as in every other thing, he learns by doing. Opportunities for self-expression are needed by adult men as truly if not so uniformly as by children. The average man in a Sunday-school class has not been schooled to mental exercises unaccompanied by physical action; he is not a trained student. He does the greater part of his thinking through his fingers. There is a chasm between his powers of mental application to abstractions and that of the men who, by many years of habits of study, have largely divested themselves of the need of expressional activities. The law of pedagogy, that there is no permanent impression without expression, holds true of the men in the adult Bible class. Nothing is our real intellectual possession until it is expressed in life. No one can know square root without using its rules. Accompanying this simple principle is the other—that we arrive at the significance of any symbol through the experience for which it stands. Just as the boy comes to know the meaning of the symbol $2+2=4$ by actually putting two and two together, so does the man come to the significance of such symbols as creeds, social and ethical formulæ of duties or ideals through the actual experience of which they are the crystallized expression.

The need in the Sunday-school, as in any agency for formal instruction in religion, is to discover suitable expressional activities, and to lead through their experience to the possession of truth and the acquisition of right habits and control of conduct.

The following are suggested as suitable expressional activities for men in adult Bible classes:

1. *In the Sunday-school.* By organization, *i. e.*, aiding in organizing, conducting, caring for finances, supplies, etc. Training and instructing boys. Serving in offices of school.

2. *In the church.* Train for intelligent service as officers. Teach special classes in training for duties. Seeking new service; care of church property, grounds, decorations, church advertising. Securing and maintaining church athletic field, playgrounds, library, etc.

3. *In the community life* (1) For individuals: Boys paroled to them on the "Big Brother" plan. Responsible for other man; assigned to them by class or cabinet. Visiting any sick or needy. Caring for families. (2) For institutions: Class visiting public institutions, city council, water works, library, etc. Class visiting semi-public institutions, settlements, hospitals, homes, etc. (3) By group activities: St. John's ambulance corps. Work through local improvement society. As political units, clubs. Groups for study of city or community life, making maps of wards and precincts, showing physical, social, religious conditions. Get facts.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

NOTES FOR NOVEMBER 1916

LESSON 45

Nov. 5. SHIPWRECKED ON MELITA. Acts 27:41-44; 28: 1-10

I. Daily Bible Readings.

October 30, Monday, Acts 27, 38-44. Oct. 31, Tuesday, Acts 28, 1-10. November 1, Wednesday, Psalm 107, 22-31. Nov. 2, Thursday, Luke 20, 8-20. Nov. 3, Friday, Matt. 8, 23-27. Nov. 4, Saturday, Acts 19, 1-12. Nov. 5, Sunday, Psalm 46.

II. Memory Scripture.

1. **Lesson Arrow:** I will be with thee. Isa. 43. 2.

2. **Selected Verses:** But in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings . . . as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Cor. 6. 4, 5, 10.

3. **Golden Text:** Jehovah redeemeth the soul of his servants; and none of them that take refuge in him shall be condemned. Ps. 34. 22.

III. General Helps for Understanding the Lesson Scripture.

1. Introduction.

In our last lesson we have the statement made by the Apostle Paul, that the ship was to be cast upon a certain island. Sure enough, after the fourteenth day, the sailors reported that they were drawing near to land. They probably knew this by the sound of the roaring surf, which at times can be heard a great distance. In addition, according to custom, they now began to sound, or measure the depth of the water. This they discovered was getting more shallow as they proceeded, they then knew that land was near at hand. The next danger was that they should be dashed upon the rocks, so at once anchors were cast out in order to wait till daylight, that they might see and if possible avoid the danger.

Here further trouble arose, in view of the fact that the sailors, fully realising the difficulty of landing so many people, they themselves proposed using the small boat, leaving the others to their fate. But Paul's watchful eye was too quick for them. He at once declared the necessity for the sailors to remain aboard and help in the general rescue.

Paul, who was now the recognized leader of the whole company, urged all to take food, and prepare to land. He set the example by eating himself, giving thanks to God at the time. The others encouraged by his words and acts, cheerfully obeyed him. They now made all things ready to land, the principal thing being to cast out the wheat with which the ship was loaded, this in order to ride as lightly in the water as possible, thus avoiding the rocks which were further out in the water.

2. Notes on the Text.

Vss. 41. They now cast off the anchors, and hoisting the sail, were driven ashore, where the ship was held firmly, though the waves beating upon the stern, were breaking up the vessel, hence it was necessary that all get ashore as soon as possible.

Vss. 42-43 Paul's life was now again put in the greatest danger. It was the Roman law, that where a guard allowed a prisoner to escape, a very heavy punishment fell upon him, generally it was the death penalty. Hence these soldiers fearing what might follow if they allowed any of the prisoners to swim out and escape, suggested that they all be killed. Paul would, of course, be among the number. But God was still watching above his servant, and through the centurion, his life was once more preserved.

Vs. 44. So it came to pass, that just as Paul had prophesied, not a life was lost. All escaped safe to land, some reaching safety in one way and some in another.

Vss. 1-2. They then found where they were, on the little island of Malta, about sixty English miles south of Sicily. The term "barbarous," does not mean that these people were savages, but only that they did not speak the language of the Greeks, nor did they possess Greek civilization and culture.

Vss. 3-4. We are impressed with the fact of Paul's general helpfulness. Just as some one has suggested that he was most active in rescuing those who were unable to swim, and who were struggling in water; so here we see him making a fire to warm the bodies of those who were chilled by the cold sea water. In doing so, however, he received a bite from a serpent, which was of a kind considered deadly. The people immediately came to the conclusion that this prisoner was a desperately bad character, as the vengeance of heaven seemed to pursue him.

Vss. 5-6. Yet when they saw that no harm came to him, they considered him a god

Vss. 7-8. This man was the Roman governor of the island. He would naturally entertain Julius the centurion. It seems that he also invited Paul and his friends to partake of his hospitality. Publius had no cause to regret his courtesy, as Paul, in the name of the One whom he served, brought healing to his father.

Vss. 9-10. Paul, with true love for man, was willing to heal all those that came to him. While no mention is made of his preaching to them, we may be sure he did that as well as the healing. This work of healing, taken together with his handling the serpent without harm, suggests Mark 16:18.

3. Questions.

1. How many days were they driven before the storm? 2. On what island did they finally land? 3. Tell what you can of their getting on shore. 4. What sort of people were the natives of the island? 5. What happened to Paul just after the landing? 6. How did they treat Paul and his company? 7. Who was the governor of the island? 8. What deed of mercy and healing did Paul do in his family?

IV. Teaching Helps for Elementary Grades.

Arranged in the form of a Training Class Program.

First: Devotional Exercises. Sing: "A charge to keep I have." N. C. T. S. No. 29. Prayer and Scripture as usual.

Second: Sunday School Method. *Report of Committee regarding incentives for Sunday School attendance (continued).* While in many ways the "distant" incentive may not have the immediate pushing force of a "present" incentive, yet the goal of the "distant" incentive must ever be in the clear view of both teacher and scholar. All "present" incentives, therefore, must be such as will directly lead to the goal seen in the distance. For example, sometimes there is a distribution of old picture cards at the close of school, picture cards that have no connection with the current lesson, all different and given without explanation of their meaning. This "present" incentive can have little relation to a "distant" incentive such as e.g. *love to Jesus*. The "present" desire to get a pretty picture card has no "distant" moral goal back of it—except perhaps to get another the next Sunday!

Third: Teacher Training Work. *The Law of the Lesson (continued).* In previous Lessons we have discussed the importance of putting the Lesson in story form, especially for young children. To-day have the pupil-teachers discuss whether the Bible stories should often be repeated by the teacher. The *Uniform Lessons* have a review every quarter. The *Graded Lessons* for the younger children more often still give opportunity for the teachers to repeat the stories already told. Lessons 44 and 45 of this year's *Uniform* course contain parts of the story of Paul's shipwreck. It seemed wise to tell the complete story for Lesson 44 and repeat it for Lesson 45. This will give an opportunity to test the value of repetition.

Fourth: Preparation of Current Sunday School Lesson.

1. Previous Preparation.

The teachers should prepare at home Section III, 1, 2 and 3.

2. Select the Lesson Aim.

a. *General Thought.* A time of danger is just the time for mutual helpfulness.

b. *Specific Action.* Decide to do certain specific things to help certain definite persons whom you know to be in trouble.

3. Prepare the Teaching Outline.

(a.) **Review previous Lesson's Decision.** Have you been in any kind of trouble this week? What did you do? Did you think of Paul's example?

(b.) **Introductory Questions.** One of the things Paul did when he was shipwrecked was to help others. The inhabitants of the island also helped those who were shipwrecked.

(c.) **Lesson Story.** The teacher may here repeat the whole story of the shipwreck told last Sunday. Of course emphasize this week the story in chapter xxvii, of the landing and mutual helpfulness shown forth. The story in Acts is so vivid that it seems unnecessary to reprint here.

(d.) **Expression Work.** We suggest today that a list of examples of helpfulness given by the children and written down by the teacher, here be analysed and arranged according to the supposed *motive* underlying the example of helpfulness. This can easily be done by reading one of the examples and then asking the children *why* they think the person did this act of helpfulness. This exercise should naturally lead to a vote by the department or class or individuals to carry out some specific scheme or act of helpfulness during the week.

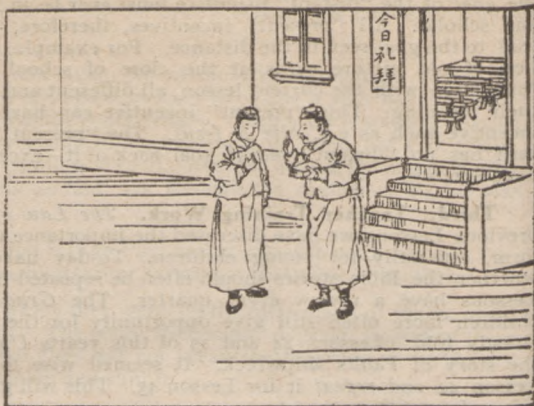
(e.) **Decision for Action.** (See above).

V. Teaching Helps for Adult Grades.

1. Life-problem Picture and Parable-story.

A pastor used Paul's shipwreck as the subject of his sermon describing the mutual helpfulness of Paul and the inhabitants of Melita, and urging the duties of Social Service. A Christian and a non-Christian discussed together the discourse. Said the non-Christian, "*Our* ancient holy men also urged to good works," and quoted the Chinese proverb: "The family that lays up merit from good works, certainly will have abundant happiness."

"Ah," replied the Christian, "the doing-good-works of which *you* speak is not the same thing as in our religion."



Problem: Is there any difference in the Social Service of a Christian and of a non-Christian?

2. Topics for Discussion.

1. Can you explain how it is, that often ignorant and uneducated people, show more helpfulness and love, than those more highly cultured? 2. Discuss the spirit of helpfulness, even in little things, as a beautiful and noble trait of character. 3. In what ways, in this Lesson, did Paul illustrate the Gospel he preached? 4. Paul was continuously delivered by God's providence from *seen* dangers. What can you say about God's daily deliverance of you and me from *unseen* dangers?

3. Practical Teachings: What the storm and wreck revealed as to the character of Paul.

Selected from Peloubet's Notes.

We have been studying the character of Paul under a great variety of circumstances. We have found him conscientious, consecrated to God, devoted to the good and the salvation of his fellow men, energetic, wise, courageous, joyful, faithful, persevering, independent, unselfish, courteous, of strong feelings, but self-controlled, saintly, and true.

In this storm and wreck we see him from another point of view, connected with bodily interests, physical needs, things pertaining to ordinary human life, as a man among men.

1. The manly authority of a tested character.—Whether one is ready for the hour of opportunity or emergency depends on the whole previous life, and the real testing time is not the critical moment itself, but all the apparently unimportant moments which precede it. The hour reveals, but does not make, the man.

Paul was the leader on that voyage because he had prepared himself for leadership. His prayer for safety received an answer because he knew how to prevail with God in prayer. He was full of courage and cheer because he had lived a life of trust in God. How are you preparing for the time of trouble?

2. Care for the comfort and health of his companions:—God's vision came to Paul, but Paul used it to comfort and cheer the whole ship's company.

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 4).

3. **Paul doing the commonest duties to help his companions:**—Paul, though the greatest man then living, was ready to do the humblest duty. He knew the greatness of serving. His Master had taught this duty and privilege when he washed his disciples' feet. Whatever was to be done, if he were able to take a part in it, he was never wanting, whether it was in counseling about a difficulty, in comforting under danger, or helping by bodily labor to relieve the general distress. Heroic deeds and martyrs' fires are no more heavenly than the commonest daily toil if done with the same high motives of love to God and man.

LESSON 46.

Nov. 12. WORLD'S TEMPERANCE SUNDAY. Rom. 14:13-15:3.

I. Daily Bible Readings.

November 6, Monday, Romans 14, 13-15, 3. Nov. 7, Tuesday, 1 Cor. 8, 8-13. Nov. 8, Wednesday, 1 Cor. 10, 24-33. Nov. 9, Thursday, Prov. 23, 15-23. Nov. 10, Friday, Dan. 5, 1-9. Nov. 11, Saturday, Isaiah 5, 11-23. Nov. 12, Sunday, 1 Thes. 5, 4-18.

II. Memory Scripture.

1. **Lesson Arrow:** More than conquerors. Rom. 8. 37.

2. **Selected Verses:** Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin. Rom. 14. 22, 23.

3. **Golden Text:** It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14. 21.

III. General Helps for Understanding the Lesson Scripture.

1. Introduction.

Our Lesson to-day is on the great subject of Temperance, the importance of which it is very hard to over-estimate.

Christianity imposes a triple responsibility upon every one that believes. There is, as the first responsibility which we are able to appreciate, our duty to ourselves. Each one of us needs to live the very best life which is possible for us to live. We should be strong in body, and pure in mind, in order that we may be able to do our duty and be efficient in every undertaking. But in living such a life, and fulfilling such an ideal, we must be very faithful in putting away from us the things that hinder and thwart such a purpose. Among the things for which there should be found no place in our lives, are, as both the Bible and Science tell us clearly to-day, alcohol, opium and all other drugs.

Again, the highest duty of man is towards God. This fact we appreciate more and more as we make progress in our Christian lives. But we are able to glorify God, and to do his holy will, only as we render him service with soul and body. Here again, we find it impossible to be a true Christian, doing our every duty, so long as both body and mind are under the dominion of evil desires and passions. Christ comes with his wonderful and mysterious power, to set us free from the influence of sin in our lives, and to enable us to enter into blessed communion with himself and the Father through the presence of the Holy Spirit. But how can this possibly be accomplished in one who deliberately puts himself in the grasp of drugs and wine, which surely defile both mind and body?

The third responsibility is towards our fellow-man. We influence those about us, who see our lives, far more than we can possibly imagine. If we are pure and correct in our conduct, we then become a power for good to those who watch us continually; on the other hand in the least sins in which we may allow ourselves to fall, we may be sure that we have imitators. How great, then, is our duty to set right examples before all men.

This last, is the phase which is set before us in the Lesson of to-day.

2. Notes on the Text.

Vs. 13. The Apostle here intentionally uses the word judge in a double sense; as much as to say, instead of deciding on your brethren's conduct, decide this rather to lay no stumbling-block before them.

Vs. 14. The reference here is to the ancient custom among the Greeks and Romans, to offer the meats which are to be sold in markets, in a religious ceremony before their idols. Many Christians, looked upon this as in nowise changing the character of the meat; but there were some not able to look at the matter so lightly, to them it was a great wrong to eat such meat at all.

Vs. 15. As a matter of fact such an offering to idols did not in the least change the meat, so Christians should really use it, as far as they were themselves concerned. But what about the weak brother, whose conscience was offended in seeing you use this meat? He would be discouraged in seeing his fellow-Christians doing what he believed to be wrong. Thus his tender conscience would be wounded, and by the selfishness of others his keen sense of right and wrong would really be blunted, hence rendering him liable to fall into sins of other kinds all the more easily.

Chap. 15: 1. Those of us who are free from harrassing doubts as to our duty should in no wise scorn those who do not see things as we do; but the rather we should assist them in their difficulties of faith and practice.

Vs. 2. We are to make the "edification" of other men, not the gratification of our own selfish desires, one of the main objects of our lives. In deciding whether to do or not to do a doubtful thing, we must not forget to ask ourselves, does this "build up" our own or our brother's character?

Vs. 3. In this, we always have the glorious example of Christ before us. Moreover, we should not allow this story of his great self-sacrifice, to become common to us by its frequent recital.

3. Questions.

1. What three great responsibilities has every man? (See Introduction.)
2. Which of these three is specially considered in this Lesson?
3. What custom did the Greek and Roman idol-worshippers have with reference to meats in the market?
4. How were the opinions of Christians divided on this subject?
5. What attitude did Paul assume for himself?
6. What advice did he give to Christians?
7. Whose example did he mention in order to help them in their decision?

IV. Teaching Helps for Elementary Grades.

Arranged in the form of a Training Class Program.

First: Devotional Exercises. Sing: "Blest be the tie that binds." N.C.T.S. No. 35. Prayer and Scripture as usual.

Second: Sunday School Method. *Report of Committee on Incentives (continued).* If old picture cards have little value as incentives to lead the children towards the *distant* moral goal, how about picture cards and leaflets on the *current* Sunday School Lesson? We believe that all such incentives must have at least two characteristics: first, they must be such as emphasize the main lesson aim of the day. And also they must be such as the children can take home for the definite purpose of telling others the main lesson aim.

Third: Teacher Training Work. *Law of the Lesson.* If the Bible lesson assigned is *doctrinal*, how shall it be taught to children. It will be remembered that Bible stories told to children must not be followed by doctrinal teaching. (See Lesson 37.) Doctrinal teaching, however, can be changed into story-form. First,

from the doctrinal passage select *one* teaching which corresponds with our lesson aim. Then try to imagine ourselves in the circumstances which required that particular teaching. Picture vividly in story-form these circumstances. To do this will not only require careful study of parallel Bible passages, commentaries etc., but an imagination "meet for the Master's use."

Fourth: Preparation of Current Sunday School Lesson.

1. Previous preparation.

Teachers should study at home, Sect. III, 1, 2 and 3.

2. Select the Lesson Aim.

(a) *General Thought:* (Temperance Lesson.) Do only those things which you are sure will "build up" yourself and others.

(b) *Specific Act:* Sign the total-abstinence pledge yourself and help to "build up" others by getting them to sign the pledge.

3. Prepare the Teaching Outline.

(a) *Review previous Lesson's decision:* Have you been trying to help others by "building them up", like building a house? To-day perhaps we shall think of some new way of building up ourselves and others.

(b) *Introductory Questions:* How many of you would like to grow up very quickly and become *men*? The other day I saw some little boys in the street smoking cigarettes. The way they behaved seemed to indicate that they thought they were big men because they were smoking! Do you think that is the way to build yourself up into a big man?

(c) *Bible Story Mental Pictures:* (To-day's Lesson is not given in the Bible in story-form. Below is a suggestion of how doctrinal teaching may be changed into story-form. This is done by picturing the circumstances which produced the doctrinal teaching.)

1. *A Church-meeting in Rome.* See all those people! There are men and women, and children also. They have gathered together to discuss whether they should do or not do certain doubtful things. Hear that man, "I am going to do that thing," he says. And then another: "We do not think it is right for you to do it." And so they kept on "judging" each other. (v. 13.)

2. *Writing for Paul's advice.* Finally a kind-hearted elderly Christian said, "We ought not thus to quarrel and judge each other. Let us ask Jesus in prayer for guidance, and also write a letter asking advice from the servant of Jesus, Paul." And so they appointed someone to write to Paul.

3. *Reading the answer of Paul:* Another church-meeting. A man reading a letter from Paul. Listen as he reads it: "Dear Friends: I know that you have not been disciples of Jesus for very long. There must be many things in your life concerning which it is difficult for you to know what to do. I think I can help you to know what Jesus would want you to do. In the first place, you certainly must not criticise other people for what they do. (v. 13.) The important thing is for each one to criticise himself and make perfectly sure that what he is doing is 'building up' himself and also 'building up' others. (Chap. xv: 2.) If you always try to help other people, as Jesus did, you will be very happy. But if you do doubtful things, you will not be happy, neither will you yourself grow up into strong men and women who can help other." (v. 22, and Chap. xv: 1-3.)

(d) *Expression work* and (e) *Decision for Action:* Draw a picture of something you are doing now, but which you will give up for Jesus and to "build up" yourself and others.

V. Teaching Helps for Adult Grades.

1. Life-problem picture and Parable-story.

A Christian who was a man popular in society, occasionally went to the theatre, and also took liquor and smoked. None of these things, however, did he do to excess. Walking one day with a companion, they passed the "International Reform Society" hall and his friend urged him to join the Society. "No," he replied, "I am *temperate* in all these things. Moreover, I do not regard them as *sins*." His comrade then asked, "Do you do these things especially for the purpose of 'edifying' (building up) yourself or others?"



Problem: A Christian who is *temperate* but not a *total-abstainer*, how shall we influence him?

2. Topics for Discussion.

1. What problems has the Church in China, which are similar to those of the ancient Gentile Christians? 2. Suggest some of the many ways in which alcohol and drugs defeat efficiency. 3. What are some of the things in which Christians in China should practice self-denial for the sake of others? 4. Discuss some of the phases of the influence of our example on the lives of other men.

3. Practical Teachings: Doubtful things.

1. Three kinds of acts: 1. There are certain acts which are universally conceded to be right, and as coming within the Christian law of liberty. About these, people of fair common sense and religious intelligence have no question, and do them freely.

2. There are other acts which are as plainly prohibited. To do them is wrong and always wrong. This lesson does not concern such questions as these.

3. There may be other acts which lie in the twilight region, between the day of certain right and the night of acknowledged wrong. They are not wrong in themselves, nor necessarily right. Paul here gives certain advice as to what we should do in these doubtful cases.

2. What Paul advised regarding certain doubtful acts: 1. Where good and true men differ, e.g. food offered to idols, it is not for us to judge, i. e. "to condemn," to "pronounce judgment," to "censure" (Thayer's Greek Lexicon) them. They have a right to their opinions, and to liberty of thought and action. But (vs. 14, 22, 23) for himself, he must have a clear conscience, he must have faith, an assured belief that he is right,—otherwise he is condemned by God and by his own conscience, and is not a sincere Christian disciple.

2. Our attitude toward such questions should be governed by the law of loving our neighbor as ourselves,—to do nothing that will injure others even though it seems right for ourselves: to do nothing but what will "edify" or build up ourselves and others.

3. Paul's secret of happiness: The way to be happy is to have a *clear conscience* in what we do; or in other words, if we have *doubts* about a course of conduct, it is not safe to indulge in that course, but it should be at once abandoned. Many men are engaged in *business* about which they have many doubts; many

Christians are in doubt about certain courses of life. But they can have *no doubt* about the propriety of *abstaining* from them. Those who frequent the theatre, who are moderate drinkers, who smoke, who are careless regarding Sabbath-keeping, etc., if professing Christians, must often be troubled with *many* doubts about the propriety of their manner of life. But they can have no doubt about the propriety of an *opposite* course. Perhaps a single inquiry would settle all debate in regard to these things: *Did anyone ever become a dealer in ardent spirits, or go to the theatre, or engage in scenes of splendid amusements, with any belief that he was imitating the Lord Jesus Christ, or with any desire to honour him or his religion?* But one answer would be given to this question; and in view of it, how striking is the remark of Paul, "Happy is he that condemneth not himself in that which he alloweth."

LESSON 47.

Nov. 19. FROM MELITA TO ROME. Acts 28:11-24, 30, 31.

I. Daily Bible Readings.

November 13, Monday, Acts 28, 11-24. Nov. 14, Tuesday, Acts 28, 25-31. Nov. 15, Wednesday, Isaiah 6, 1-12. Nov. 16, Thursday, Heb. 3, 8-19. Nov. 17, Friday, Luke 2, 25-32. Nov. 18, Saturday, Romans 1, 8-16. Nov. 19, Sunday, 2 Tim. 1, 7-14.

II. Memory Scripture.

1. Lesson Arrow: Thank God and take courage. Act 28. 15. (Not literal, as given in English).

2. Selected Verses: I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. 2 Tim. 4, 7, 8.

3. Golden Text: For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth. Romans 1. 16.

III. General Helps for Understanding the Lesson Scripture:

1. Introduction.

In the Lesson of two weeks ago, we left Paul and his companions on the little island of Melita, whence they had been driven by the fierce storm.

But they were not to stop there very long, for the desire and intention of all was to press forward to Rome. So, after a stop of just three months, the centurion was able to find another vessel bound for Rome, on which he placed his party and set sail.

While not a great deal is said of the life of Paul during his stay of three months on the island of Melita, yet we see, that when the party set sail, how the inhabitants expressed their gratitude by giving to them many gifts, and "honored them with many honors," all of which show that he and his friends continued their loving ministrations to the people to the end of their stay. While there is no record of the conversion of any of the islanders to Christ, yet we may be very sure that many of them did become believers, through the preaching of these earnest men.

Their journey was begun during the month of February, when, in that mild climate, the weather would already have become balmy and pleasant.

We see from the Lesson, that many stops were made on the journey, ere they arrived at their destination.

2. Notes on the Text.

Vs. 11. The ship had on its prow painted or carved figures of Castor and Pollux, two heathen divinities, who were supposed to watch over sailors.

Vs. 12. A city in the south-eastern part of Sicily. It lay on the way from Melita to Rome.

Vs. 13. From here they were unable to sail in a direct course, either because they had to follow the windings of the coast, or had to tack against a head wind. But on the second day the wind evidently changed to a south wind, which was favorable, as they were sailing northwards.

Vs. 14. They finally landed at the port of Puteoli. Here it was arranged for them to stay with the Christians at this place for seven days. The kindness of the centurion towards Paul, is again seen in his granting this permission.

Vs. 15. From Puteoli to Rome was a distance of about 140 English miles. When they were about 46 English miles from Rome, at the Appii-forum, they were met by a delegation of Christians from Rome, who came to meet them on their way. About 13 English miles farther on they were met by another delegation at the place called The Three Taverns. We can easily understand how this Christian, but human sympathy, would encourage the weary Paul. No wonder he "thanked God and took courage."

Vs. 16. The centurion Julius, on arriving at Rome, delivered his prisoners, including Paul, to the captain of the division of Praetorian Guard, stationed there as the emperor's body-guard. This favor granted Paul, of living in his own house, we can easily imagine, was allowed him through the influence of the centurion.

Vss. 17-20. After the short space of three days, Paul, as was his custom, turned in thought towards the Jews of the city of Rome. When he had called together a large number of the leaders, he fully explained to them the reasons for his imprisonment.

Vss. 23-24. Whether from mere curiosity, or from a sincere desire to know the truth there gathered together a large company, to whom Paul fully expounded the Gospel of Christ, taking as his great authority the witness of the Scriptures to the Messiah, with which these men had from childhood been familiar. The result was not unlike other times when Paul had preached to the Jews.

Vss. 30-31. During these two years, Paul was faithful in preaching, and in writing the things pertaining to the Gospel, as he had opportunity.

3. Questions.

1. How long did Paul stay in Melita? 2. How did the people treat him when he left? 3. At what place did he finally land in Italy? 4. Who met him at Appii-forum and the Three Taverns? 5. How did this affect Paul? 6. How was Paul treated on his arrival at Rome? 7. Whom did he send for soon after his arrival? 8. How did they receive his message? 9. How long was he a prisoner in Rome?

IV Teaching Helps for Adult Grades.

Arranged in the form of a Training Class Program.

First: Devotional Exercises. Sing: "Where He leads me I will follow." N. C. T. S. No. 132. Prayer and Scripture as usual.

Second: Sunday School Method. *Report on attendance incentives (continued).* While many Sunday Schools depend upon picture-cards, old and new, leaflets, etc., for securing attendance, we are sure that these are not absolutely necessary. There are Sunday Schools that are well attended and of powerful influence for Christ and the Church, which use none of these things. These schools depend upon the appeal which *the very things which are done during the session* have upon the pupil's own heart and mind. The program is so planned that the things done are not only *interesting* to the children, but such as they themselves will recognize as of *real value* in a child's world; e.g., the "expression work" part of the program can be made not only of intense interest to the child, but the work done there he

recognizes as of value in that it is the production of his own hand and a real expression of what is in his heart. And if in addition he is allowed to explain what he has drawn to his teacher, and later to the people at home, his Sunday School will appeal to him as of still greater value.

Third: Teacher Training Work. *Law of the Lesson.* Discussion topic: Should young teachers prepare *their own* lesson teaching outline, or use one already prepared by Sunday School Lesson specialists?

Fourth: Preparation of the Current Sunday School Lesson.

1. Previous Preparation.

Teachers should study at home Section III, 1, 2 and 3.

2. Select the Lesson Aim.

(a) *General Thought:* "Be instant (American R. V. *urgent*) in season, and out of season." II Tim. 4: 2.

(b) *Specific Activity:* Say, "I'll do the best I can"; do not say, "I can't, it's too hard." (Find expressions commonly used by the Chinese children of your own district.)

3. Prepare the Teaching Outline.

(a) **Review of previous Lesson's decision:** Did you help in "building up" anybody last week? For many Lessons we have been learning stories about God's servant, Paul. Now Paul was "urgent" to "build up" himself and others "unto a full-grown man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 13.)

(b) **Introductory Questions:** If your mother asks you to do something for her that is very hard, what ought you to reply? (Teachers get from the scholars various replies; do not comment at the time, however.)

(c) **Lesson Story Mental Pictures:** To-day suppose we think of some of the hard things Jesus told Paul to do, and find out what he replied, e. g.:

1. *God tells Paul to witness for Him.* Acts 26: 9-20. Do you remember what a wicked man Paul was before he saw Jesus! How he spent his time in punishing people who loved Jesus! And now, listen! Jesus' servant, Ananias, is telling him that God wants him to go everywhere and tell people to love Jesus! Do you think it was easy for him to turn right around that way? I am sure, however, that he didn't reply "I can't, it's too hard."

2. *God tells Paul to go far away from home to preach.* Acts 16: 9-10. (The teacher may tell this story and the following stories, emphasizing the three things involved in the Lesson Aim, viz., (1) Jesus tells Paul to do hard things. (2) Paul does not reply, "I can't, it's too hard." (3) Paul does reply by word or action, "I'll do the best I can.") Have in your mind certain expressions he used, e. g. "I am ready." Acts 21: 13. "I am do all things through Christ which Strengtheneth me." Phil. 4: 13.

3. *Paul "ready" even to be bound and die for Jesus.* Acts 21: 10-14.

4. *Jesus tells Paul to preach and write epistles even when he is a prisoner and bound with chains.* (See Golden Text Card, and Phil. 1: 12-12; Col. 4: 18; Philemon 1: 9, etc.)

(d) **Expression Work:** Draw a picture of the hardest thing you think Jesus ever asked Paul to do for him. Write beneath it the words you think he replied.

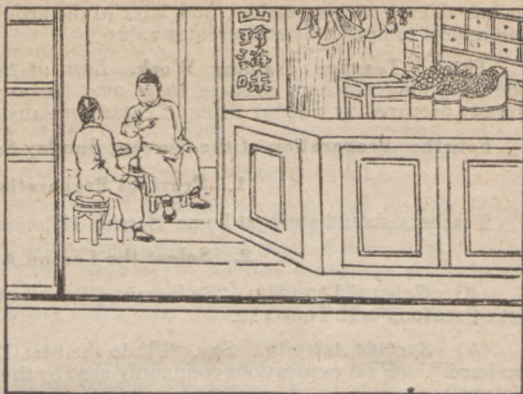
(e) **Decision for Action:** Will you follow Paul's example in saying to Jesus and your elders, "I'll do the best I can?"

V. Teaching Helps for Adult Grades.

1. Life-problem picture and Parable-story.

Of two college students, after graduation, one became a merchant, the other a preacher. One day the preacher visited the merchant at his store. The merchant said to him, "Just see how comfortable I am, and with plenty of money! And you, how much 'bitterness' you suffer as a preacher!"

"But I do not regard my preaching as 'suffering bitterness.' Indeed, I am very happy in thus being able to help in the accomplishment of God's work."



Problem: To help in the accomplishment of God's work, like Paul, must we "suffer bitterness"?

2. Topics for Discussion.

1. In what ways is Christian sympathy superior to mere human sympathy? 2. How can we explain Paul's undying love for his countrymen? See vs. 15, and Romans 9:3. What lessons on overcoming difficulties, can you suggest from Paul's extensive preaching, while a prisoner?

3. Practical Teachings: Make your difficulties count for God.

Adapted from Peloubet's Select Notes, etc.

"Paul in prison was doing some of the most important work of his life, work that has rendered him immortal in his usefulness. From his prison there flowed a river of life, that has broadened and deepened as it has flowed through the centuries, and is still gladdening the city of God."

First. From his receptions in his own hired house.

Second. Through the soldiers of the guard, who were "from the imperial guard," the flower of the Roman army. Every few hours the guard was changed, so that "in this way there might be six or eight with him every twenty-four hours." Paul must have spoken to these soldiers about their souls, and salvation by Jesus Christ, and they would be won by the sweetness of his spirit, his patience, earnestness, and love.

Had he come to Rome a free man he never could have reached the Roman legions and Caesar's household (Phil. 4:22) as he did through the soldiers to whom he was chained, one after another. In Philippians 1:12, 13, he recognizes this fact: "Now I would have you know, brethren," he writes, "that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest."

Third. From his writings. Four epistles, those to Philemon, Ephesians, Colossians, and the Philippians were probably written during this captivity; Titus and 1 Timothy after his release, and 2 Timothy during his second imprisonment, not long before his martyrdom. While it seemed a great loss that he should be shut out from preaching the Gospel for 2 or 3 years, yet his books have enabled him to preach for centuries instead of years, and to millions upon millions instead of thousands.

Examples. "Everybody knows that Bunyan's *Pilgrim's Progress* was the fruit of his labors in Bedford jail; and as the joy bells of the new Jerusalem kept ringing in his ears, he forgot the vileness of the 'cage' wherein he was confined.

"Savonarola wrote his commentaries on Psalms 31 and 51 during his month of imprisonment before his execution."

Fourth. Acts probably, if not written, at least gave Luke an opportunity to consult with Paul about his life and work, and take notes that would make his writing accurate. "What a trumpet-note of joy and courage and victory-resounds from the first page to the last of the Lucan history!"

LESSON 48.

November 26, 1916. A LIVING SACRIFICE. Rom. 12: 1-8.

I. Daily Bible Readings.

November 20, Monday, Rom. 12, 1-8. Nov. 21, Tuesday, Rom. 12, 9-21. Nov. 22, Wednesday, Psalm 103, 1-11. Nov. 23, Thursday, 2 Cor. 8, 1-9. Nov. 24, Friday, Ps. 51, 7-17. Nov. 25, Saturday, Heb. 10, 1-14. Nov. 26, Sunday, Rom. 6, 1-14

II. Memory Scripture.

1. Lesson Arrow: Be ye transformed. Rom. 12. 2.

2. Selected Verses: Marvel not that I said unto thee, Ye must be born anew. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. John 3. 7-16.

3. Golden Text: I beseech you, therefore, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. Rom. 12. 1.

III. General Helps for Understanding the Lesson Scripture.

1. Introduction.

Our Lesson to-day is from the Epistle to the Romans, that is, to the Church which was at Rome.

This Epistle was written by Paul, probably during the winter of 57-58, about two years before he was able himself to carry out his intention of visiting that city. It was sent to Rome by the hand of a woman whose name was Phoebe, who was a member of the Church at Cenchrea, which was a port of the city of Corinth, the latter place being where Paul was at the time of the writing.

This Epistle to the Romans is one of the most important books of the Bible. On examination we find that it is divided into two very different portions. The first consists of the first eleven chapters. These teach many important and vital doctrines, the most conspicuous being the great and fundamental doctrine of Justification by Faith.

The second part or section of the book begins with the twelfth chapter. Here we find many practical applications of the doctrines which had previously been taught. We learn truth by obedience, so we learn many of the great mysteries of revelation only as we apply them in our daily and ordinary lives.

Our Lesson is a very beautiful and practical application of Christian doctrine to Christian life.

2. Notes on the Text.

Vs. 1. The mercies of God: which he bestows in and through Jesus Christ, as had already been shown in the former part of this epistle. *A living sacrifice;* as the priest, according to the Mosaic law, presented the dead body of the sacrifice on the altar, so we, in contrast, are to present our bodies, with the living soul within, as a living sacrifice, to do, not our will, but entirely the will of God. This then becomes a service of the spirit, in contrast with a merely outward and formal service.

Vs. 2. The Christian cannot allow himself to be conformed to this world, with its wicked customs, habits, maxims and spirit. On the other hand we are compelled

if we live the life of the spirit, to be transformed, not in outward conduct merely, but in the spirit and temper of our minds. By such obedience, we may learn to prove, or to know, just what God's will is for us, under every condition.

Vs. 3. Through the grace given unto me; that is, by virtue of Paul's apostolic office, which he had obtained through God's grace. We are here warned of the sin of pride; and yet at the same time are urged not to think lightly of the gifts and abilities which we may possess. Through faith we may obtain gifts which qualify us for certain services, but not necessarily for all.

Vss. 4-5. All members have not the same office; the eye, for instance, cannot perform the office of the ear, nor the hand that of the foot. The perfection of the whole depends upon the perfection of each organ; so with the spiritual body, the Church of Christ.

Vs. 6 God graciously bestows upon different members of the Church, different talents and gifts, and all are to use them according to his will. We obtain and experience them by faith, and are to use them entirely for the glory of God, and for the good of his people.

Vs. 7. Ministry is here ministering to the wants of the brethren, as distinct from prophesying and teaching.

Vs. 8. Giving is to be done without selfish aims; those who direct the affairs of the Church are to do it with earnestness of purpose; those who undertake works of charity to the needy, are to do so with a kind, patient and sympathetic attitude, which will greatly add to the pleasure and benefit of the assistance rendered.

3. Questions.

1. Who wrote the Epistle to the Romans? 2. At what place, and about what year was it written? 3. By whom was this letter sent to Rome? 4. How long was this before Paul himself was able to visit Rome? 5. What is meant by presenting our bodies living sacrifices? 6. How should every one esteem himself? (Vs. 3) 7. What is the meaning of verses 4 and 5? 8. What are some of the ways in which we should serve Christ and his people, as given in verses 7 and 8?

IV. Teaching Helps for Elementary Grades.

Arranged in the form of a Training Class Program.

First: Devotional Exercises. Sing: "Take my life and let it be." N. C. T. S. No. 65. Prayer and Scripture as usual.

Second: Sunday School Method. *Report of Committee on attendance incentives (continued).* Another example may be given showing the possibility of making the Department program itself such as will seem to the children of real value. A program may provide many opportunities for *bodily activity* by the children. Self-activity is a God-given characteristic of children. Self-activity is not only interesting but is recognized as of value in helping the child to become a man. (See "*Talks to the Training Class*," chapters vi, vii, viii.)

A few of the opportunities that can be provided in an ordinary Primary Department program are given herewith: Opening march, attitudes in prayer, prayers sentence by sentence following the leader, collection march, singing, motion songs, expression work in class, follow-up activities at home, etc.

Third: Teacher Training Work. *Law of the Lesson.* The discussion-topic suggested last week was, "Should young teachers use Lesson Teaching Outlines prepared by Sunday School specialists, or prepare their own?" A lively discussion followed. The principle arguments for the use of Lesson outlines prepared by specialists, were as follows:

1. Teaching Outlines prepared by Specialists must naturally be better than those a young teacher could prepare.
2. I am busy during the week, I cannot take the time needful to prepare a first-class Teaching Outline myself.
3. Most of the Bible lessons are very familiar to me, many of them I have taught several times, why take time myself to prepare a new Teaching Outline?
4. My knowledge of the Bible Lesson is far superior to that of the children I am to teach. If I study more, of what use would it be in my teaching? I think it is the duty of the *children* to prepare—not of the *teacher*.

Next week we will hear the arguments of the other side.

Fourth: Preparation of the Current Sunday School Lesson.

1. Previous Study.

Teachers should study at home Sect. III, 1, 2 and 3.

2. Select the Lesson Aim.

- a. *General Thought*: "Take my life and let it be, Consecrated, Lord, to thee." (Havergal).
- b. *Special Activity*: See in what ways we can use our bodily energies for Jesus.

3. Prepare the Teaching Outline.

(a.) **Review of previous Lesson's decision**: Did you find yourself saying "I can't" last week? God will help you to use all the powers He has given you in doing what He wants you to do.

(b.) **Introductory questions**: The teacher may hold up his hand and ask the class, "Whose hand is this?" They will probably answer, "Of course it is your's." Then take out a knife and "make-believe" to cut off one of your fingers! The children will beg you not to cut it off. Answer, "Why not? Didn't you say it was *my* hand and *my* knife? Why can I not do what I please with my own?" Someone will perhaps then say, "But your hand was made by God, and He wouldn't want you to destroy what He has loaned to you."

(c.) **Lesson Story**: To-day there is no regular Lesson Story and therefore no expression work. We suggest a new teaching method, by which the Lesson Aim may be worked out by the children themselves.

Let each child have pencil and several slips of paper. Use the hymn (which they probably all know), "Take my life and let it be," etc.

First, let the teacher read the hymn clear through to his class, unless it has just been sung by the Department.

Use for the drawing work verses 2, 3, and 4 only, as follows: the teacher reads, "Take my hands." Then ask the children to draw a picture of someone using his *hands* for Jesus. When finished, let one or two explain their drawings to the teacher, while the others listen. Follow the same course with the other verses of the hymn, e. g., "Take my *feet*," "Take my *voice*," "Take my *money*."

The five pictures thus drawn should impress upon the children the many ways in which they can use their bodily energies for Jesus, which may serve as the Specific Activity for this Lesson.

(e.) **Decision for Action**: The class exercise might well end with all bowing their heads and singing very softly the chorus or first verse of the hymn.

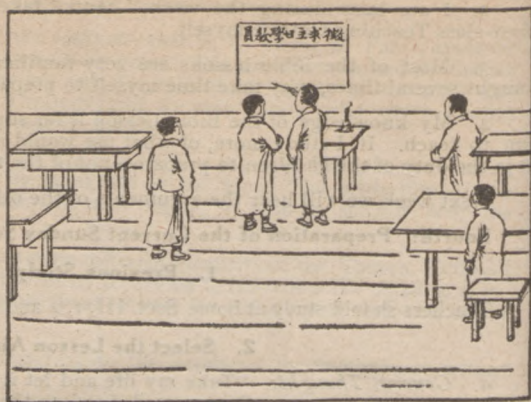
V. Teaching Helps for Adult Grades.

1. Life-problem picture and Parable-story.

In a certain school there was a group of fine young men of good character. For many years they had studied the Bible in their regular school course, but had made no decision to join the Church.

One day the Sunday School Superintendent made a plea for more Sunday School teachers, and these young men handed in their names as willing to teach. But the Sunday School Superintendent asked them "What is your real motive in desiring to be a Sunday School teacher?"

Problem: Moral, but non-Christian men,—shall we allow them to do Church work?



2. Topics for Discussion.

1. In what ways is the Christian life a living sacrifice?
2. Can you explain the intimate connection between the Doctrinal and the Practical, in Christian life?
3. Do you believe it possible always to apply Christian principles to modern daily life?

3. Practical Teachings: Seven rules for daily living.

From "Light on Life's Duties," F. B. Meyer.

1. Make a definite consecration of yourselves to God. With most it would be sufficient to write out Miss Havergal's hymn, and to sign their names at the foot,
Take my life and let it be
Consecrated, Lord, to Thee.

2. Tell God that you are willing for Him to be King over everything in your life. Are you prepared to sign your name to a blank sheet of paper and then hand it over to God, for Him to fill in as He please? If not, ask Him to make you willing and able to do this and all things else. He must reign. He must have all or none.

3. Reckon on Christ to do his part perfectly. Directly you give, He takes. Directly you open the door, He enters. Directly you roll back the floodgates, He pours in a glorious tide of fulness; fulness of wealth, of power, of joy.

4. Confess Sin instantly. If you allow sin to remain on your hearts unconfessed, it will eat out all peace and rest.

5. Hand over to Christ every temptation and care. When you feel temptation approaching you, then instantly lift your heart to Christ for deliverance. He cannot rebuff or fail you.

6. Keep in touch with Christ. Avoid the spirit of fault-finding, criticism, uncharitableness, and anything inconsistent with His perfect love. Go where He is most likely to be found, either where two or three of His children are gathered, or where the lost sheep is straying. Ask Him to wake you morning by morning for communion and Bible-study. Make other time in the day, especially in the still hour of the evening twilight, between the work of the day and the avocations of the evening, when you shall get alone with Him, telling Him all things, and reviewing the past under the gentle light which streams from His eyes.

7. Expect the Holy Ghost to work in, with, and for you. When a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by Scripture, and prayer, and if evidently of God they must be obeyed.

China Sunday School Union D. A. B. C. Conferences.



Fourham Organized Adult Bible Class Conference, March, 1916.



Moulton Organized Adult Bible Class Conference, Oct.-Nov., 1915.